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PREHISTORIC RELIGION, A STUDY IN PRE-CHRISTIAN ANTIQUITY. PHILO LAOS MILLS. Capitol Publishers, Washington. 1918. Pp. xix, 600.

This book, the result of ten years of labor on the part of the author, is issued under the imprimatur of the learned and saintly Cardinal Archbishop of Baltimore. Its six hundred pages, containing an examination of the religious beliefs of the Oceanic, Central African, and Amazonian Primitives, are rich in material which may throw light backward on the earliest religion of mankind. One may well find oneself unable to agree with the author in certain views which he holds in common with many of his Communion, that "primitive man was undoubtedly an ideal and unique being," and that "hence all the existing savage beliefs are more or less tainted, but exhibit greater or less approximations to absolute truth in proportion to their antiquity or to the purity with which the primitive revelation has been handed down." Yet the book being preëminently a thesaurus, a source-book on social and religious origins, made up largely of well-selected quotations from and references to the works of Tylor, Frazer, Lang, Cumont, Dhorme, Codrington, Chamberlain, Howitt, Schmidt, Jastrow, Maas, LeRoy, and a host of others, the views of the author, cited above, sink into the background. Over one hundred illustrations add to the interest and value of the book.

MAX KELLNER.

THE EPISCOPAL THEOLOGICAL SCHOOL.

SELECTED TEMPLE DOCUMENTS OF THE UR DYNASTY. CLARENCE E. KEISER. Yale Oriental Series. Babylonian Texts, Vol. IV. Yale University Press, 1919. Pp. 54. Plates xc.

PATESIS OF THE UR DYNASTY. CLARENCE E. KEISER. Yale Oriental Series. Researches, Vol. IV, 2. Yale University Press. 1919. Pp. 34.

Professor Clay and his students are continuing their praiseworthy task of presenting the texts of the Yale Babylonian Collection to scholars as quickly as possible, without waiting to translate them and comment upon them in detail. In this, the fourth, volume of Babylonian Texts from the Yale Collection, Dr. Keiser has published a selection of those inscriptions which contain material of the greatest value for the reconstruction of the political and civil life of the southern Babylonians of the thirtieth century before Christ. He has autographed three hundred and twenty-three texts, covering ninety plates, and has done so in such a way as to reproduce as nearly as possible the form and character of the original script. The texts are excellently copied. In his fifty-four pages of introduction, the author

has discussed the provenance of the texts, has collected many new and variant date-formulæ for the Dynasty of Ur, and in a series of indices has collected the personal names, the names of deities, the names of temples, houses, sacred objects, places, canals, and gates; after which follows a useful catalogue with a summary of the contents of the various texts.

Dr. Keiser has divided his texts into groups: contracts and loans, those relating to patesis, those containing chronological data, those containing orders, those concerning temple business, and those of a miscellaneous character. Individually these tablets are not very interesting. They belong to the well known Business Contracts. But now and then very valuable material is found. This is especially true in chronological and linguistic matters. New dates, new names, and new signs are constantly arising.

The chronological material in these tablets has been found in such abundance that Dr. Keiser has thought it desirable to write a separate monograph on the patesis of the Ur Dynasty, arranging them in a chronological manner. He has also brought them into synchronistic relationship with the patesis of Umma, Nippur, and Lagash, making some interesting additions to our extant lists of patesis. This becomes evident if one compares his table at the end with that in King's *Sumer and Akkad*, p. 362.

But what is of more general importance is the conclusions which Dr. Keiser has arrived at in his study of the status, duties, and nature of the patesiate. He finds that the patesis of the Ur Dynasty, unlike those of earlier periods, did not recognize a dynastic succession; that the office of patesi had waned in influence since the time of Gudea, when the patesi was supreme ruler; that the patesi could be transferred or deposed; that he was not exempt from tithes, and from supplying animals for sacrifice; that he became a temple functionary; that he assumed, on occasions, the character of a magistrate; and that he carried on various relations, commercial and otherwise, with the patesis of other cities. Dr. Keiser does not say so, but the chances are that in the earlier periods, such as in the time of Eannatum, the patesi was really king, but that with the amalgamation of certain cities and the increased power of certain great patesis, the patesis of smaller towns became dependent and lost much of their original power, being reduced to the status of governors or temple functionaries. However this may be, Dr. Keiser has again placed all students of early Babylonian history and linguistics in his debt by the clear and scientific way in which he has presented this new batch of cuneiform material. The time is fast approaching when a fairly well

constructed chronology of the early Babylonian dynasties can be presented. One misses a reference for comparative purposes to F. Thureau-Dangin's recent and excellent study, *La Chronologie des Dynasties de Sumer et d'Accad* (1918), as well as a sufficient use of G. Contenau, *Umma sous la Dynastie d'Ur* (1916).

Many of these texts throw confirmatory light upon the social and ethical ideas of early Babylonia. Text No. 6, of the first year of Ibi-Sin, is a document in which a father takes oath in the presence of the patesi concerning the selling of his son to another person. The father has complete authority over his children, authority of the same nature as that over his cattle or real estate. No. 67 shows the way in which slaves were procured and set aside for the use of temples.

In a series of appendices to the monograph, Dr. Keiser collects the names of *Shakkanakku* of the Ur Dynasty, arranging them according to place and time; and enumerates the names of the princes and princesses of the reigns of Dungi, Bur-Sin, and Ibi-Sin, there being recorded no children of Gimil-Sin. The long chronological list of patesis of the Ur Dynasty adds much to our knowledge of the political life of early Babylonia. In his Synchronistic List it is worthy of note that Dr. Keiser makes Gudea a contemporary of Bur-Sin. This is much later than King's date for him.

It is now the privilege of the student of cuneiform to make use of these many texts so generously made accessible to him by the Yale authorities.

SAMUEL A. B. MERCER.

WESTERN THEOLOGICAL SEMINARY.

THE SOURCES OF THE HEXATEUCH. EDGAR SHEFFIELD BRIGHTMAN. The Abingdon Press. 1918. Pp. 395. \$3.00.

Scholarship has been at work for about a century and a half on the problem of the composition of the first six books of the Old Testament, the Hexateuch. An enormous amount of writing has been done and many widely differing views have been set forth during those years; but out of the debate there has come forth a constantly increasing body of facts on which there has been a consensus of opinion. The result attained has been that today not only the scholars in the field of Old Testament learning but also a large majority of the more scholarly clergy are convinced by the evidence adduced that the documentary hypothesis is the only solution of the problem. Almost thirty years ago George Foote Moore wrote to Benjamin Wisner Bacon (Bacon: *Genesis of Genesis*, p. xxix), "There is no reason to think